

The Effect of Women on Grammatical Complexity: A Study in The Light of Sociolinguistics

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Abstract

This research looks at the science of grammar from a female perspective, after masculinity is predominant, every science of science, especially the humanities, must be present both sexes in it, when it comes to a language, the presence of a female vis-à-vis a man is a condition rather than an option.

In Arabic language, a prominent female presence addressed by Arabic scholars and researchers with extensive study, but they surrendered to the authenticity of remembrance and the sub-femininity, and this is what we did not find justified except for unjustified male prejudice.

In grammatical restriction, what proves the clear impact of women through the female presence in many sections of grammar, as well as the use of grammarians for some vocabulary in the formulation of their grammatical rules, which have an indication of the impact of women in their thinking.

Keywords: Woman, Feminine Grammar, Masculinity of The Arabic Language.

1. Introduction

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists), and God's Blessings and Peace be Upon Mohammed and His Family. This research required that it includes three axes, namely:

- First: feminine grammar.
- Second: The effect of women on non-feminine sections.
- Third: The effect of women in the formulation of the grammatical rule.

We will come to detail each of these axes as follows:

2. Feminine grammar:

Most studies have proven – from their own perspective – that Arabic is a purely masculine language, and that there are some feminist contributions that have tried to revolt against this belief.

We are trying to show that there is no axiom in the language that can be reconsidered, as the Arabic language is not masculine at all, although it has sided with it in a few places.

Dr. Abdullah Al-Ghadami says: "The woman in this formation was nothing but a symbolic metaphor or mental imagination written by men and woven according to his graphic and life motives." (Women and Language: 7)

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It also raises the question, is there room in the language for femininity vis-à-vis virility? He refers to what Mai Ziadeh said in (The Complete Works): that if a woman is replaced by a man and he is treated as a woman and the light and freedom are forbidden for eons, then any comic image remains from that commando sandaid (Women and Language: 11).

Just as it is the task of a middle-aged individual to find meaning in life, the task of middle-aged science is to recalibrate the meaning of science, and within the collective of science, individuals have the burden of undertaking the development of consciousness, developing intuition and feeling – that is , evoking the feminine from the dark shadows and degrading it into the bright light of consciousness (Feminine Science, Linda Shepherd : 322).

To evoke femininity from dark shades, we must shine the light of awareness on its characteristics, and when we come to realize those characteristics, we learn to integrate and express them appropriately in terms of the requirements of the situation. Accomplishing this takes courage because those around us may discourage us from changing as long as it means that they too must reconsider what they have adapted. In the case of science, we find the individual feeling of some scientists, is the lower function, For the majority of scientists, it is a matter that comes after the completion of the concerns of science, but the thinker whose feeling is suddenly aroused can be overwhelmed by the overwhelming force of an unexpected emotion, and that this function, because of the closest loop between it and the unconscious, can be a gateway to both paths, the diabolical way, and likewise the way to renewal in us, making it commanding the development of feeling as a conscious aspect of science because it is the lower function of science as it is the pent-up labyrinth of the stage. to the feminine (Feminine Science:334-335).

1. Science is more vital, effective and attractive than any other human stimulant, and science seems dry because of the prevalence of the male culture that linked the mind with men and emotion with women, it has been dyed by male authority with its values, handsomeness and features. Man is not man, masculinity is not synonymous with humanity, and women are not another sex or inferior quality to human beings. Masculinity and femininity have the intrinsic aspects of human existence. (Feminine Science: 8)

2. Sibawayh (d. 180 AH) founded in his book the idea of the authenticity of remembrance and the sub-feminine by saying:(And know that the masculine is (The masculinity of the explanatory language in the writings of ancient Arabic scholars, d. Muhammad Ahmed Abu Eid: 236) lighter for them than the feminine, because the masculine is first, which is more empowered, but the feminine comes out of the reminder, do you not see that the "thing" falls on everything that was told about him before he knows whether he is male or female, and the thing is male...) (Al-Kitab, al-Khalil ibn Ahmed al-Farahidi: 1/22).

3. While we find al-Khalil ibn Ahmad al-Farahidi (d. 170 AH) in his dictionary, he goes to the contrary when we see him saying in "something": "It should be expensed, because it is according to the limit of the good and the faithful and differed in ignorance of grammar, but it was the origin of the construction of something: something with the weight of Fa'al, but they all agreed to mitigate, ... When the thing was lightened, which is the name of the human beings and other creatures, he gathered together the doers, and he softened his congregation as he reduced his one, and they did not say things, but: things and the duration of the hereafter is increased, as it was increased in deeds... And every name is an extra period, so its reference to femininity is not spent in knowledge or denial ... Hebron said name things to all ... (The Book of the Eye: 2/368-369).

What was reported by Al-Khalil denies Sibawayh's origin, in several respects:

1- Negation of mitigation of (something) and thus negation of (reminder).

2- (The thing) is not masculine as Sibawayh said, but rather that its reference is feminization with the evidence of a thousand tides in its collection.

3- Accusing the Hebron (grammarians) of ignorance in that, there is no harm in claiming male authenticity as well.

4- Including the word (something) human beings and other creatures, it is not limited to (dhikr), as things are a name for everyone.

Sibawayh also mentions that (love) (love that) as one word towards Lola, (don't you see that you say to the feminine desirable and do not say preferable, because it became with love for what I mentioned to you and became masculine is necessary, because it is like a proverb). (Book: 2/180)

It is also mentioned that Hebron has claimed that the love of the status of (love of the thing), if we take the opinion of Hebron that (something) is not masculine in its origin, so it is (preferable) is not masculine, Sibawayh's saying: (Do not say preferably) and (became masculine is necessary) in which he looked, and that problem will apply to many of the rules of grammar that was crucifixion and the content of the resurrection in them (the originality of the reminder).

We find Ibn Maalik when he says:

(Deletion in the eye of the girl is advisable because the intention of sex in it is between

But it is permissible in speech (eloquent towards the blessings of women) in praise, (and misery of women) in slander by leaving Taa in them (because what is intended) by women in them (sex) which is a metaphorical feminine, and it will come that sex has the meaning of the group, and the group is feminine figuratively, so it is permissible to leave it) (Explanation of the permit: 1/408).

Ibn Malik looks: to the word (gender) as a metaphorical feminine, unlike Abu al-Baqa al-Akbari, as he says: (If the actor is feminine here, it was proven that Taa is like other verbs and may be deleted because the actor is a gender and the sex is masculine, so the meaning prevails, as they said, he did not rise (Al-Labbab fi 'Il al-Bina' wa'l-'Traab wa'l-'Arab, Abu al-Baqa' al-Akbari: 1/186-187) except Hind, that is, no one but Hind), except that (gender) in the dictionary of the eye is (every hit of the thing, people, bird, grammar, offers, things and collects on races). (Kitab al-'Ayn: 1/267)

Did not mention Hebron that the sex masculine is a hit of the thing and things it seems that Sibawayh and some of the followers of grammarians have moved away from the lexical meaning of those vocabulary - and others - and do not know the reason for that and many studies have alerted to that issue some of them say: (But it seems that what ended up Sibawayh is not in accordance with modern linguistic thought), and (Gender, Ikhlas Jabir 'Issa: 133) the researcher was based on that to say Dr. Shaker Ameri: (The result that Sibawayh comes out with is not correct in my opinion; because it refers the masculine and feminine to one origin, which is the masculine, which is a clear contradiction because it requires that the masculine includes both the masculine and the feminine at the same time, which is illogical, and the masculine and feminine are supposed to branch from a general form and not from the masculine, which is a part not a whole, and the part does not branch from the part, but from the whole, and each part belongs to each branching from it) (Formulas of general and special in the Arabic language for masculinity and femininity - Dr. Shaker Al-Ameri: 47).

We point out that Sibawayh has violated the ancient linguistic thought and not only the modern.

We find Abd al-Qaher al-Jarjani (d. 474 AH) dealing with the word (something) as feminine says: (And if you like the word (something), you see it acceptable good in a

place, and weak repugnant in a place and if you want to know that, look at the saying of Omar bin Abi Rabia Makhzoumi:

Who fills his eyes with something else if he goes towards the egg ember like dolls

Abu Hayya said: If a person does not sue day and night, he is sued by something that does not tire of litigation

You know its goodness and its place of acceptance, then look at it in the house of al-Mutanabbi: The rotating ark hated his quest to hinder something about rotation.

You see it diminishing and diminishing, according to its nobility and goodness in the foregoing) (Evidence of Miracles, Abd al-Qaher al-Jarjani (d. 474 AH): 47-48).

He adds the description of "good" to it in three places.

Al-Sharifi says, rejecting the authenticity of the reminder, that the choice of the word "something" may be arbitrary, or it is a choice for the most economical formula, because it is devoid of signs, there is nothing to theoretically prevent from making compatibility reversed, so that it is used for the feminine to denote in general, as in French, where she chose "chose" to express "something", indicating some possible interpretations, including:

The precedence of the physical existence of the masculine, or due to the beginning of creation and associated with beliefs, and likely that the origin and branch are based on inflectional data (tagged / abstract), and warned that the language does not expel the contrasts, there is a masculine that has no feminine, and there is a feminine that has no masculine, and that the paradox under which the feminine came tagged in Arabic, and the masculine is not tagged (The transformation of grammatical structures between remembrance and femininity in similar verses in the Holy Qur'an, Ariaf Ghazi Jamal Khalifa: 39).

It is strange to find in modern scientific research who recognizes the idea of male originality, based on biased statements for males and not others and lack of neutrality of opinion at the very least, but they go to the fact that the Arabic language is purely masculine, and the predominance of masculinity over femininity in the collective consciousness, (as if the Arabs of the signs of masculinity enough to exclude the opposite sex (Cultural insults in Arabic grammar, Walaa Kazem Freij: 25)), (like that of groups, as it is considered purely masculine addresses the male and his progress and centering, and delays the female). (Cultural insults in Arabic grammar, Walaa Kazem Freij: 25)

Thus, the researcher is a carrier of those opinions, compatible with them, and we did not notice him an explicit opinion on that issue.

For those who say the masculinity of the Arabic language, we cite him what was stated in the detailed dictionary in the masculine and feminine of Dr. "Emile Badie Yacoub" has collected the controls reached by researchers as if the most important of them are:

1. Each member of a human pair is feminine except for the cheek, the side, the eyebrow, the temple, the beard, the jaw, the elbow, the ulna, the elbow and the chair.
2. Every individual organ of a human being is masculine except the liver, rumen and spleen.
3. The names of the letters of the lexicon are feminine and remembered, and the feminine is more likely.
4. Country names feminine on the will of the town, and are remembered on the will of the country.
5. The names of the letters of the meaning are mentioned on the meaning of the letter, and feminine on the meaning of the word.

6. The names of the Arabic months are all masculine, except for "Jumada al-Awwal" and "Jumada al-Akhira", which are feminine.
 7. The names of tribes and nations are feminine on the meaning of tribe, and are mentioned on the meaning of neighborhood.
 8. Adverb nouns are all feminine except "before", "behind" and "in front".
 9. The teeth are all feminine except the molars and canines.
 10. The fingers are all females except the thumb, so the Arabs are feminized except Bani Sa'd or some of them, they mention them, and femininity is more correct.
1. The plural of Waw and Noun, i.e. the plural of the masculine Salem, is masculine only, towards "teachers" "peasants".
 2. Majmal Balalif and Taa, i.e. the plural of the feminine Salem, whether the singular feminine towards "girls" and "trees" plural tree, or masculine, towards "stables" plural stable.
 - a. Every plural of cracking for non-people masculine was one towards "mules" plural "mule" or feminine towards "eyes" plural of "eye" and "jewels" plural of "jewel" is feminine.
 - b. Every gathering of people is broken, such as "kings", "judges", "angels", "men" and "messengers", is mentioned and feminine, unless the plural of masculine is unharmed.
 3. The name of the plural genus, or the plural that differentiates it from one by distraction, such as: cow and cow" and "palm and palm tree" is mentioned and feminine.
 4. Every description of the feminine on the weight of "subject" does not include the feminine e.g. "menstruating" and "barren".
 5. Everything that is feminized is not real, it is permissible to remind his action, whether this act progresses or is delayed (The detailed dictionary in the masculine and feminine, d. Emile Badie Yacoub: 10-11).

From this presentation of Arabic vocabulary we find the predominance of femininity over reminder, or sometimes equal, the places where the predominance of reminder are few compared with femininity and that talk about masculine and feminine in a language and any words is masculine and which is feminine is often associated with the mentality of speakers that language or their culture, and some scholars deny the existence of a direct relationship between linguistic gender and gender hurt. (Women in the language of the Qur'an: 21)

Language is a real translation of ideas, feelings, traditions and what surrounds the speaker and we find that the Arabs have respected the idea of reminder and femininity to a large extent, and included all the names under the type of memoirs and femininities, and they are in their social life show great interest in this qualitative or sexual division, it is not the launch of reminders or feminization something that does not draw attention and thought and attention only, but it raises a lot of passion, and move emotion about a feeling, may lead the Arab to a certain (Feminization in the Arabic Language, d. Ibrahim Ibrahim Barakat: 27) behavior. Some of them believe that the feminization of the mark emergency in Arabic historically as it is emergency in non-Arabic of its sisters Semitic and that feminization and reminder of the article is not specified in the Semitic languages, and the mark is not very clear in a wide range of words and decides that the feminine acquired its final image appendix mark when these languages evolved evolution required identification in many matters, but the grammarians tried to look at another look Vtqoa predominant conditions to what looks like rules, But they did not succeed the required farmer, they carried on the anomaly everything that they could not say about it or that they allocated it with poetry (Remembrance and femininity, Ibrahim al-Samarrai: 11-14).

There are those who believe that the so-called signs of feminization Kattaa and a thousand cabin and extended are in fact only signs of exaggeration benefit the multitude such as the sign and understanding, and the dead and wounded, has called for that (Wensinck) he sees that those signs are linked to the idea of the Assembly more than linked to the idea of femininity, as well as sees (Wright) that the Semitic languages when they took off on some names the idea of feminization has been affected by religious factors and other was due to traditions and general beliefs that made the Semites in ancient times see in women Ambiguity and magic, and attribute her supernatural power unless it comes to the minds of those who came, and then included to women all the phenomena of nature that hidden them interpretation and knock on their ears understand, and Dr. Ibrahim Anis believes that the idea of feminization and reminder in all languages has mixed with elements not related to mental logic because we see grammarians divide it into real and figurative and each its own provisions. (From the secrets of language, d. Ibrahim Anis: 137-138)

The unique metaphorical feminine in grammatical studies with a striking feature is the grammatical rule "every metaphorical feminine may be reminded and feminine", where Dr. Issa Al-Sharifi believes that the strict tendency that dealt with the old studies with the studied linguistic production has led to the neglect of some important peculiarities associated with the issue of gender in the language, as what is not available on real biological data, is in fact linked to the mental and psychological perceptions of the speakers and then it is based on custom and terminology Which means that it is difficult to codify and control it by purely linguistic means, and the proof of this is that you mention things in one language and feminize them in another or vice versa (The figurative feminine and the problems of complexity, d. Issa bin Odeh Al-Sharifi: 49).

Since the feminine words are broader, this is evidence that the mental thoughts and perceptions of grammarians were inclined to the feminine side.

The Arabic language uses three forms in dealing with things, a general formula that includes the masculine and feminine, a special formula for the feminine (with feminine signs) and a special formula for the masculine (without signs), the Holy Qur'an when it addresses "those who believe, remember God, repent to God, strive ... He does not mean males without females, and if he wants to specialize, he says, "The believing men and women, the honest and the truthful, ... Etc.", it is here appears the error of those who thought that the Arabic language is biased to the masculine and there is no place for the feminine in it except on a small scale, because he confused the general form with the masculine form, or the collection of the general form to the masculine form, and found the masculine more used than the feminine, and found that Arabic is using the masculine form if the masculine and feminine meet, so he believed in the predominance of the masculine - as the grammarians see - and the preponderance is unjustified bias. (General and special forms in the Arabic language: 45-46)

The feminine Taa has a prominent presence in the Arabic language and we disagree with what Dr. Al-Adhami said (although the Arab woman enters the kingdom of eloquence if she abandons the feminine Taa - as in the word husband, the Western woman is not a wife unless she gives up her name and the sign of her presence ... The Arab case is only a case of eloquence, while the Western case is a case of total abolition. (Women and Language: 22)

We do not agree with him in that, the word husband is called the male and the female and not to say wife is not asceticism in eloquence, Kattaa is only to distinguish between male and female and responded to the origin (husband). (And Taa in Ba Abt and O Mother Taa feminization compensated for Yaa) (Detailed explanation: 2/281), What was instead can not be counted as a deficiency, and Taa that has no place of expression was evidence of the actual (yes, bad) if it did not have an expression, it had a meaning, and a role and an impact on the grammatical rule. (It may be omitted from the additive if it is not omitted in

a masculine confusion with a feminine such as the omitted Taa daughter, or a singular plural such as the deletion of Taa Tamra) (Explanation of facilitation: 3/9) Its existence is not a defect in eloquence, but a necessity not to be confused.

Comes T feminine on ten types :(Enter on the faces of the difference between masculine and feminine in the adjective as a hitter and multiplied and beautiful which is a lot common and the difference between them in the name as a woman and old and human and sign and man and donkey and lion and Bardhuna which is a little and the difference between the name of the sex and one of it as a fruit and a ritual and a blow and killers and to exaggerate the description as a sign and genealogy and narrator and differences and Maloula and to confirm the feminine camel and ewe and to confirm the meaning of the plural as stones and remembrance and falcons and Khawla and Sayaqla and Kashaama and to indicate the lineage Kalmhalaba and rumors and to indicate Arabization as a parallel And his neighborhood and to compensate as a pimp and Jahajma and combines these aspects that they enter the feminine and semi-feminine). (Detailed explanation 5/511) The abundance and comprehensiveness that "Taa" gave to the words and thus enriched the language with a huge amount of feminine vocabulary exceeded the male presence in it.

Thus, we do not deny some of the apparent bias in the sayings of grammarians of masculinity, but because of the social reality they can not declare the opposite, lest they be raised by those who are intolerant of masculinity, their statements in the authenticity of masculinity do not always correspond to their grammatical rules, when they put terms and representation on what we will show they were not able to break free from the opposite sex.

It is worth mentioning that the daughter of Abu Al-Aswad Al-Du'ali is the one who made him pay attention to what spread on the tongues of the melody in her saying (what is more heat), wondering and thought her questioner to raise the most severe "severe" so women had a role in the Arabic grammatical heritage, so she was absent present (Women in the grammatical heritage, d. Abdullah Ahmed Jad Al-Karim: 2).

He stated that Abu al-Baqa al-Akbari (d. 616 AH) had married and his wife was reading to him, because he had harmed smallpox, so he used to read through the eyes of his wife and children (The pulp in the ills of construction and expression: 1/10). Demonstrating her eloquence and confidence in what she utters without melody, women had a direct influence on grammarians.

3. The Effect of Women on Non-Feminine Sections:

The presence of women was not limited to the doors allocated for femininity, but their presence was in many other chapters and they are the basis for the resurrection, as in marbling, (some Arabs said if they marble: O Talh and O Antar, and their saying "they call Antar" may be the status of Mai, because people from the Arabs call it Antara in every place, and it is to make it as May after it was deleted, and it may also be Mai, making it as something that is not in it after you delete the distraction) (Sibawayh ,Book: 2/248).

When Sibawayh says: "Like May", he makes it the basis for Al-Taqi'd and the frequent occurrence of that name on the tongues of poets and people at the time, so it was the subject of his interest.

In the chapter on affirmation:(It is permissible to feminize the conscience of men with non-all, so it is permissible with all, so it is said that all men came, but all of them are wise women are first than all of them, and all of them are not rational women are first than all of them). So (men are equal to non-rational women) in saying "all". (Sharh al-Tasheel, 3/156) .

In the chapter on the collection of the masculine Salem : (If a sane person or his likeness is free from femininity, a miniature knowledge ...) (Ha'ma' al-Hawa'i', 1/166).

He said, "devoid of feminine Taa" because what is collected in a thousand and a wider than what is specialized in "masculine sane" as if the presence of "feminine mark" is the original, and there are those who look at the grammarians' saying "what is collected with a thousand and ta" is (exclusion of femininity), and this is not (The masculinity of language is explained in the writings of ancient Arabic scholars: 238) true, but that putting them a mark for the masculine is a codification of it, unlike the feminine, which has no limit, and we find that the grammarians when they are restricted, have assumed the name of the man as female, or vice versa, it was not in that reduce They would (reminding the pronunciation is not a condition for the validity of this plural, but the condition is that it is free from the feminine Taa, and therefore if a man is called Zainab or Saadi or Asma, it is permissible unanimously to say from him Zainaboun and Saadoun and names other than the feminine Baltaa restricted, it does not collect, knowing whether it was as talha, or non-knowledge as hamza). (Explanation of facilitation: 1/79)

(The steady: the collection of what is in it is feminized in a knowledge such as 'Umrah and Hamza or the name of a genus such as a sheep and a sacrifice). (Explanation of facilitation: 1/78-79)

Many of the names of men have sealed the feminine and collected as the feminine plural of Salem, (which indicates the validity of our doctrine, I unanimously agree that if you called a man "red" or "pregnant", you would have combined him with the Waw and the Noon, so I said "Hamraoun" and "Habloon", and there is no dispute that what is in it is the last thousand feminine more capable (Halves 1:1/45) of feminization than the last Taa femininity ...) .

It included the launch of the feminine word on the man with different signs of femininity and that the advantage that differentiates the collection of the feminine from the masculine is the expression of movements and not letters, the expression of movements origin and expression letters branch. (... What is collected in a thousand and a taa is set up with the crumb and the keffiyeh permits conquest ...) (Hama' al-Hawa'i': 1/83) In the case of the monument only, the movement was sub-movement, but it remained a movement and not a letter (the author of the book said: The feminine was conducted on the masculine in the settlement between the verbal puppet and the monument, so it was said that I saw the Muslim women and I passed the Muslim women as it was said: I saw the Muslims and I passed by the Muslims (Detailed explanation: 5/37), and this is evidence of the depth of grammatical thinking in equality between men and women through their consideration of that issue.

In the construction of the present tense, the author of the book said: "If you call him Nun group feminine, he returns built in which the factors did not work verbally and did not fall just as do not fall the alif, waw and yaa, which are pronouns because they are from them, and that is your saying that they were not beaten and will not be beaten, and it is also built with the confirmed noun ...) (Detailed explanation: 7/233).

The origin in the verbs of construction and the origin in the movements of construction "stillness" met Aslan in the present tense verb built, for the presence of "Nun women" as if the entry of those Nun change in the rule of the present tense and a shift from the expression to the construction "origin", evidence that the existence of those Nun return the present tense to the originality of the construction of the verb, the movement of the original construction (silence).

In the case of what is forbidden to exchange (the name refrains from exchange when two of the reasons for nine or one repetition are combined, namely scientific and feminine necessary verbally or meaning, ... As for the thousand feminine compartments and extended towards "pregnant", "Bushra", "drunk", "red" and "yellow", each of them is

prevented from spending alone, without the need for another reason, so they do not intend any of that in denial, ... Since the thousand mixed name, had a symbolic on the Taa, became her participation in the feminization bug, and her advantage on another bug, as if femininity, which is expressed by Sibawayh (when met two reasons or repeated one, a bug based on the place of two highs) (Book: 1/167, see: Detailed explanation: 1/167-169), for the feminization of the advantage and the power that was, once it existed prevented from exchange alone.

If a masculine is called a feminine abstract from Ta'a, then if it is a triple dispensation absolutely, unlike fur and fox, towards a thigh or a dwelling towards war... Although it is superfluous in the three verbally towards Souad ... If a man is called a girl or sister, he is dismissed according to Sibawayh and most grammarians (Sharh al-Ashmouni: 3/156).

Thus, the male presence is abolished in the presence of the feminine word, so the rule is based on the feminine

If a woman is called (Zayd), which is a masculine word of origin, then the transfer to the feminine of it is a weight equivalent to the lightness with which the exchange of India, and the cooler nut and others in which the two things (Ha'a' al-Hawa'i', 1/122).

In the issue of naming the masculine feminine accurate detail received the attention of grammarians and differed in the prohibition or not, this brings us to the fact that the prevalence of naming the masculine names females.

- In number, the issue of sexual antagonism in the numbers from three to ten with its countable has been occupied, ancient and modern linguists, Abu Hatim al-Sijistani believes that the plural is heavier than the singular, because it is a branch on it, and the feminine is heavier than the masculine because it is a branch on it, so it meets heavy with light to moderate. (The issue of masculinity and femininity in Arabic, d. Tariq Abd Aoun Al-Janabi: 210) It was also said: "But it is proven (distraction)... In the masculine without the feminine distinguished, the masculine Baltaa was the first for two sides, one of which is that the number is a group, and that the group is feminine and the masculine is the original, so the mark approved the feminine in the masculine, which is the origin, and deleted from the feminine because it is a branch ... The second is that the difference does not occur except by an increase, and the increase is tolerated by the masculine for its lightness and it was said: the countable is ambiguous with the number, and adding it as necessary, so the feminization of the added to it is richer than the feminization of the number, and it came out in the masculine from the original). (The pulp in the ills of construction and expression: 1/320-321)

The doctrine of Abu Ali al-Farsi is that the number is originally Baltaa and the masculine first, so the number worked on participation, and to that Dr. Fouad Hussein went, as he believes that the names of the numbers are masculine and the Taa related to them is not a feminine sign, but rather an old indicative element, as in some pronouns and circumstances, so there is no contradiction between the number and the countable. (The issue of masculinity and femininity in Arabic: 211-212)

It seems that the violation between the number and the counted is for the difference in the words in which the masculine and feminine are equal to distinguish between the masculine countable and the feminine countable as in (five dead - five dead), in that we distinguish that the dead are men or women, but in other it is a phonetic bug was chosen to increase the masculine light - according to the rules of Arabic - achieve the phonetic balance, and separated Anbari that in writing (secrets of Arabic). (Asrar al-Arabiya, Abu al-Barakat al-Anbari: 167)

In the implicit: that the feminization and reminder of the implicit issues that grammarians paid attention to and made the reminder the first of the feminine in places and vice versa, says Ibn Malik: (singling it out is necessary as well as reminding him, unless he has a feminine, or masculine semi-feminine, or did a feminine sign is likely feminized as the

story to remind him as a matter ... If his guardian is feminine, such as the saying of the Almighty, "If it is the sign of the sight of those who disbelieve", or a masculine semi-feminine towards the moon of your neighbor, or an act with a feminine sign assigned to a feminine, such as the Almighty's saying, "It does not blind the eyes"... This and others like it are better than the feminine ones, because with feminization its problems improve pronunciation). (Explanation of facilitation: 1/164)

It was good to pronounce it to be feminine, so in all cases it is not that the masculine pronoun is evidence of eloquence. The verb may be feminine and its subject is masculine, so it says: (Men and Muslim women did and days and did). (Detailed explanation: 5/522)

4. The Effect of Women in the Formulation of the Grammatical Rule:

There is no doubt that language is a real translation of ideas, feelings, traditions and what surrounds the speaker, and when we read the writings of grammarians, we find some of the words that they used in their formulation of grammatical rules, those words are clearly mentally related to women;

1- Cachexia:

Ibn Maalik says in his millennium:

In an answer to how Zaid said cachexia, so Zaid dispensed with it when he knew

And cachexia, is the patient of love, (Explanation of the permit: 1/221) has chosen to answer (how) that asks about the situation this word, as if the state of love and what affects the human being then of the most important cases that have an impact on the soul.

2- Striptease:

It is what was mentioned in the explanation of Al-Ashmouni, in the chapter on the collection of cracking (... Understand the fourth condition – which is nudity from the sign, from saying: "Promise the letters"). (Sharh al-Ashmouni, 3/382) He can say "void" of the mark, but the word "nudity" has another connotation.

3- Hugs:

(It is necessary that Zaid be an actor, not a beginner in "Is Zaid risen", "Estimation whether Zaid has risen", because if she did not see the act in her space, she entertained her astonished, and if she saw him in her space, she longed for him because of the previous familiarity, and she was not satisfied then except by hugging him). (Sharh al-Ashmouni, 1/38)

The author mentions in the margin commenting: (See how he made "Hall" amuse and be astonished, and nostalgia and embrace) One of the poets said:

Maliha loved a doe around Hora, so since she saw him, she immediately sought to serve him.

Elderly if she sees an act in her space, she longs for him and does not accept to serve him) (Sharh al-Ashmouni, 3/38)

In doing so, it gives life and movement to the rigidity of the grammatical rule, as if it tells a story of love between (do) and (act).

4- Vulva:

(... By real femininity, we mean the real femininity, the money of Faraj, and the metaphorical otherwise (Explanation of the permit: 1/406)), while some grammarians are satisfied with saying: (such as the woman or the camel and the like, which is mentioned in the animal ...) (Detailed explanation: 5/503).

5- Female:

One of the gentle expressions that we find touching the heart is what Al-Suyuti mentions in the connected: (my name, which is (which) to mention ... and (which) for his female ...) . (Hama' al-Hawa'i', 1/319)

It is as if (who) is a man and (who) is his wife (female).

6- Gentleness and softness:

(- Marble took the last caller Kia Saa, in the one who called Saada

Marbling in the language: thinning and softening the voice is said melodious any soft plain, but expanded in the marbling of the call because it has changed the call, and marbling change and change humanizes change) (Sharh al-Ashmouni: 3/62-63).

The qualities of a woman (soft and sociable), has led her to marble.

7- Chest and sacrum:

- The words chest and disability are frequently used among Arabs, writers and linguists (.. that the verb and its subject as two parts of the word and it is not permissible to present the deficit of the word on its chest ...) (Sharh al-Ashmouni: 1/388) They do not say the first and last word, which is a visible situation for all grammarians.

5. Conclusion:

Through the foregoing, we find that the femininity of Arabic grammar of things that overlooked the modern linguistic research was the delivery of the originality of remembrance and sub-femininity, and we have found that that delivery, which guided what was reported from Sibawayh;

In addition, the impact of women on the lives and ideas of grammarians was revealed, which was reflected in their selection of words related to women in the formulation of their grammatical rules.

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